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STATEMENT OF MR. G. W. PIERITZ,

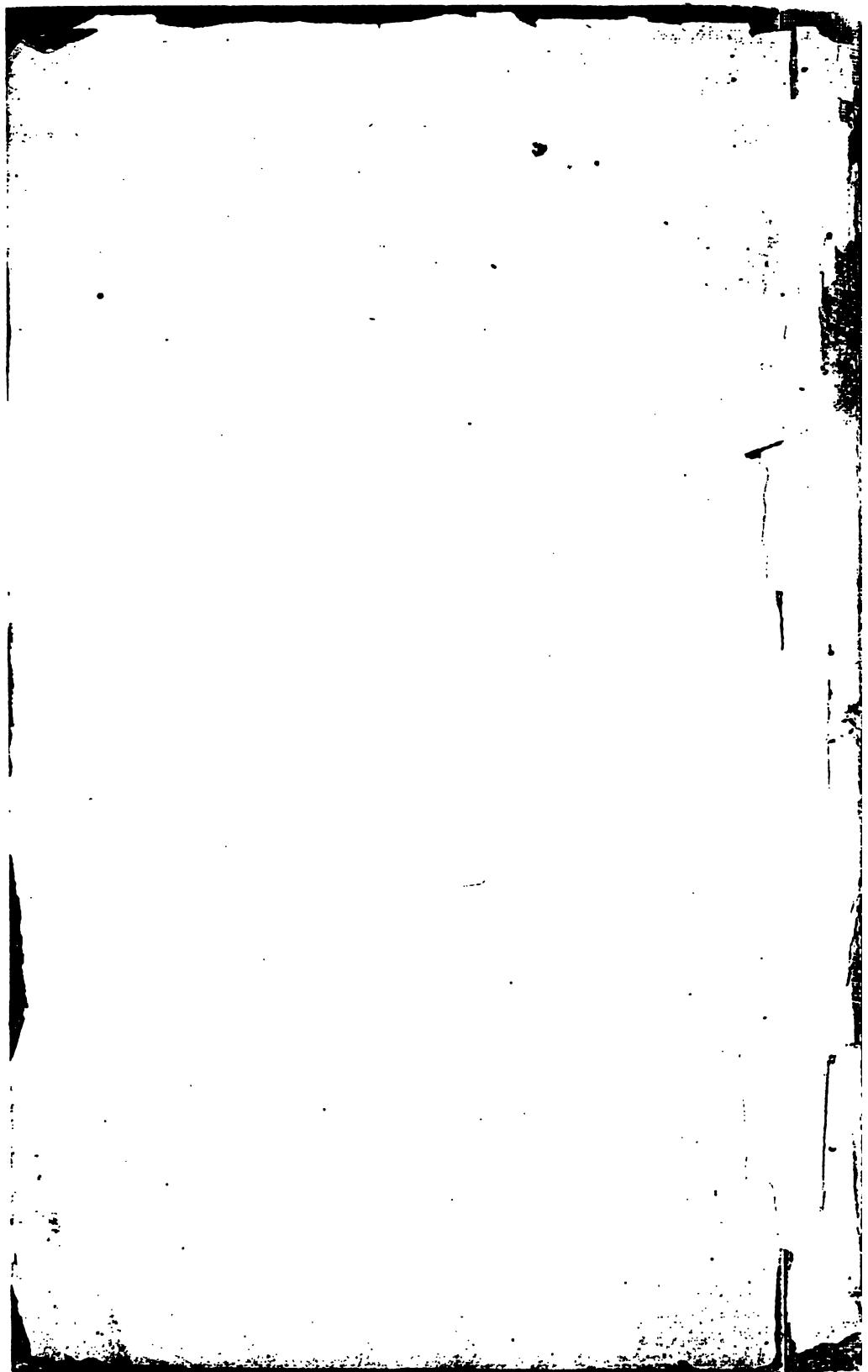
A JEWISH CONVERT, AND ASSISTANT MISSIONARY AT JERUSALEM,

RESPECTING THE

PERSECUTION OF THE JEWS AT DAMASCUS:

THE RESULT OF PERSONAL INQUIRY ON THE SPOT.

PRICE SIXPENCE.



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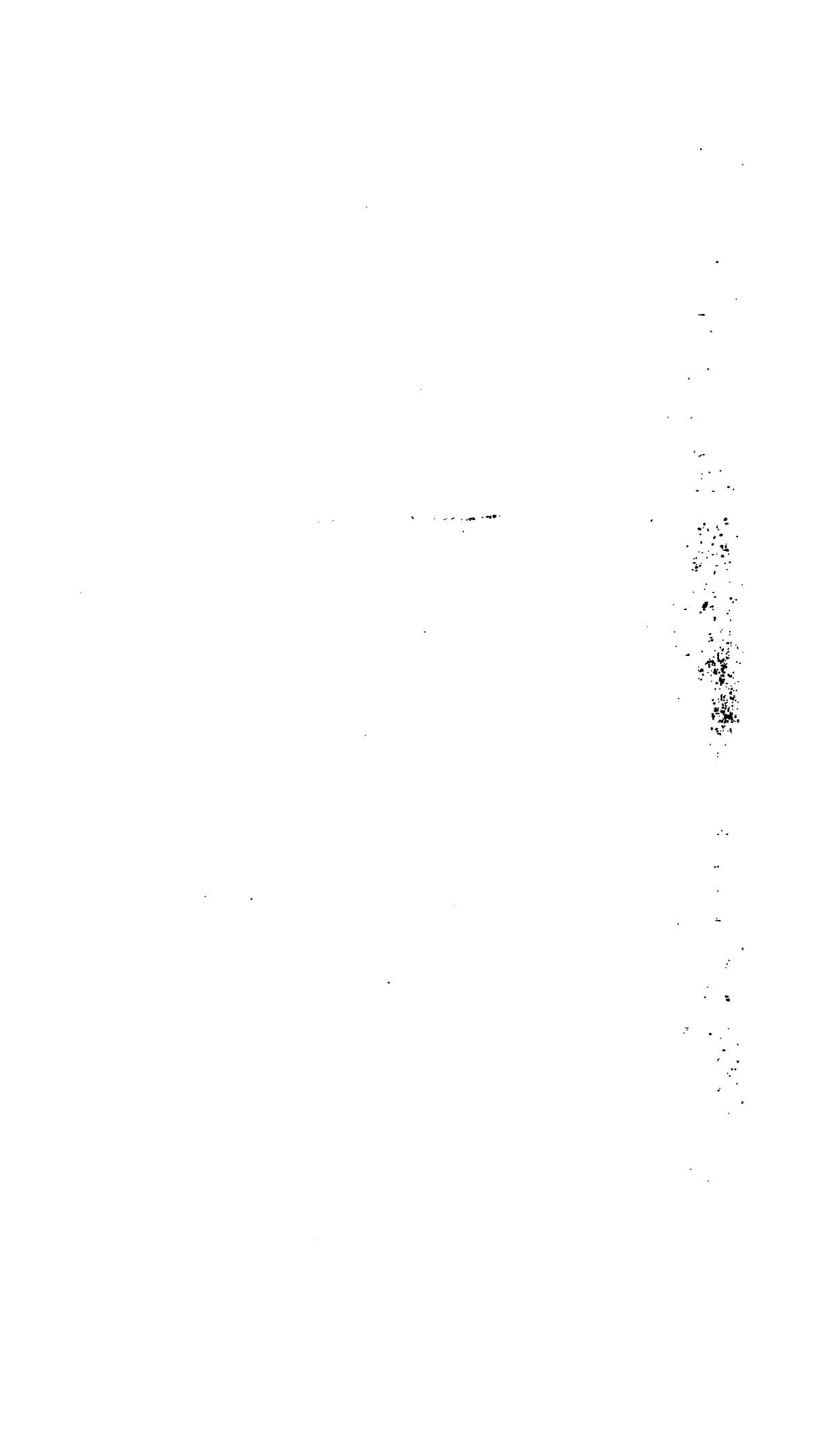
PERSECUTION OF THE JEWS AT DAMASCUS.

STATEMENT OF MR. G. W. PIERITZ,

**A JEWISH CONVERT,
AND ASSISTANT MISSIONARY AT JERUSALEM,**

**THE RESULT OF PERSONAL INQUIRY
ON THE SPOT.**

**LONDON:
SOLD AT THE LONDON SOCIETY'S OFFICE,
16, EXETER HALL, STRAND:
BY HATCHARDS, PICCADILLY; DUNCAN AND MALCOLM, 37, PATERNOSTER ROW;
AND E. WERTHEIM, 14, PATERNOSTER ROW.
M DCCC XL.**



INTRODUCTION.

THE recent proceedings against the Jews at Damascus on the alleged charge of murder, for the purpose of obtaining human blood for religious purposes, have excited an extraordinary interest throughout the Christian world—they have called for the interference of almost every European Government on one side or the other; the politician has found in them matter of debate, and they have furnished a subject of discussion to the theologian. They have not only given occasion for an outburst of Christian philanthropy, but have laid the foundation of eager research into the true principles of the Mosaical institutions, into the records of Jewish and Christian Church history, and into the nature and tendencies of Talmudical doctrine.

Justice and humanity, however, required a calm investigation of the facts of the case. An appeal was made by the Jews themselves, to the members of the Christian Mission at Jerusalem established by the "London Society for promoting Christianity amongst the Jews;" and it was resolved that Mr. Pieritz should proceed to Damascus. The following is the account given by Mr. Pieritz in a letter dated Alexandria, May 19, enclosing the result of his inquiries:—

The report had reached Jerusalem, as also the other cities of the Holy Land, that a party of Jews at Damascus had murdered two Christians, for the purpose of securing their blood for religious rites; and that in consequence of this, upwards of seventy Jews, besides nearly the same number of young children, were imprisoned, many of them tortured, some already dead in consequence of these tortures, and that others were embracing Mohammedanism, in order to escape the calamity with which they were threatened. The report

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was generally believed as true throughout the country, especially as it was added, that some of the accused had made full confession of their and their co-religionists' guilt.

It is impossible adequately to describe the unhappy and baneful effect this report produced amongst the ignorant population of the country, or the consternation and terror of the poor defenceless Jews, who were in imminent danger all over the land. Many were ill-treated, and few could venture to show themselves publicly in the streets. Nothing less was expected than extirpation and exile. Reports to this effect actually were in circulation.

Under these circumstances, a regular deputation of Jews waited on me one day, requesting me to go, together with one of their number, to Damascus, and give my evidence, that the Jewish religion does not require the use of human blood.

The Rev. J. Nicolayson, the Superintendent of the Mission at Jerusalem, immediately requested Mr. Pieritz to undertake the journey to Damascus.

The following pages contain the result of his inquiries. Some particulars of the statement may seem to rest on less authority than others, and in some instances, the substance of prevalent reports is given. But it has been thought important to give the whole, in order to counteract the various unfounded reports circulated by the enemies of the Jews, and to give a fair view of the entire proceedings. Mr. Pieritz is in possession of a variety of important documents on which his statements are founded; and a careful comparison with those of the party hostile to the Jews already published, (several of which will be found in the London Society's monthly publication, the "Jewish Intelligence" for July,) will tend to confirm the general accuracy of the account now put forth. The friends of humanity and of the Jews have much cause to acknowledge the promptitude of the British Government in expressing their decided sentiments on this question, and also the humane and honourable interference of Colonel Hodges, Her Britannic Majesty's Consul-General in Egypt, in behalf of the slandered and oppressed Israelites.

STATEMENT,

&c. &c.

PADRE TOMASO was a monk of the Capuchin order, a native of Sardinia. He lived in Damascus since 1807, where he occasionally practised medicine. He used particularly to vaccinate children, both of the Jews and others, by which he amassed a tolerable sum of money. On account of his usefulness he was much regarded by the Jews of Damascus. He also had a servant, Ibrahim, a native Christian; but whom the Jews generally did not know, nor, in fact, that he had a servant at all. On the 5th of February last he left his convent, but did not return at night, nor make his appearance since. The 6th of February the French Consul examined his cell, where everything was found in proper order, and, amongst others, a sum of money, now said to have been 10,000 piastres, though another report says, that 150,000 piastres were found, and that some persons pocketed the remaining 140,000 piastres. The servant too, I should mention, was missing. February 7th (being a Friday) notice was given to H. E. Schereef Pasha, who immediately instituted inquiry, at the demand of the French Consul, as all the Latin priests enjoy French protection here. The inquiry instituted was of a double nature—1st, to ascertain where Padre Tomaso was seen last; and 2dly, certain redoubtable Shiekhhs (a species of Mohammedan impostors, pretending to the power of divination,) were called in to discover what had become of him by their preternatural powers. They declared, that Tomaso and his servant were murdered by the Jews in their own quarter. And this was confirmed by the fact that Tomaso actually was in the Jewish quarter on the day of his disappearance; viz., at about eleven o'clock in the forenoon he was there seen sticking up a notice of an

auction, that was some time after to take place, at the door of a Jewish barber's shop. I heard some persons say that he was seen in the Jewish quarter a second time, about three o'clock in the afternoon of the same day; but this does not seem to be true. This, however, does not signify. It was now taken for granted that the Jews murdered Padre Tomaso and his servant, in order to secure their blood for the feast of unleavened bread, which was near at hand. Farach Katash, an elderly Jew, living in the Christian street, then came forward and testified that he saw Tomaso so late as five o'clock in the evening of February the 5th, in his (the Christian) street; but for this he was put in prison. Saturday, February 8th, a certain Mohammedan of notoriously bad character, called Mohammed Telli, who was for some time in prison for debt, having heard of what was going on, said, he knew all the bad characters amongst the Jews, and, if he were at liberty, he would soon discover the murderers. The French Consul hearing this immediately procured his liberation, it is said, by paying his debt for him. At the suggestions of this man, who became afterwards so useful in the service of the French Consulate, as well as of other like characters, who, voluntarily, or paid, acted as spies from the commencement, and on the allegations of the above-mentioned Shiekhhs, many arrests were made, all among the Jews, from Friday night till Sunday, some by the French Consul in person, some by his or his underling's order. What state the Jews were in may be imagined; but just now they were relieved a little by the glimmering hope that their innocence would soon appear. It was known that a day or two before the disappearance of Father Tomaso and his servant, they had a violent dispute with a certain Shiekh-El-Mukari (leader of the muleteers), of the name of Ibn I'vah, in a much frequented place, the Khan Assad Basha, where, while the robust servant seized the man by the throat, and held him till the blood came, his master, Father Tomaso, cursed him in his faith, (which was Mohammedanism,) which caused great sensation among the bystanding Mohammedans, and peculiarly called forth some violent language from a respectable Mohammedan merchant, of the name of Abn-Yekhyeh-El-Kaphar, while the muleteer swore that Padre Tomaso should not die but by his hands—(pray mark this!)—and now it happened, as the report got about of the disappearance of the monk and his servant, the last-mentioned merchant also disappeared. At first they threw the suspicion of murder of this merchant also on the Jews; but the eye of the public being arrested by the shop of the merchant remaining closed, and the door being forced, the man was found dead, hanging in his shop, the door being carefully secured from within. The Jews, as other reasonable men, then thought that an investigation would take place, and that it might then appear that the merchant, in consequence of the above dispute, was the murderer, either by himself, or together with the ill-used, enraged muleteer, or others, and that he destroyed himself, in order to escape torture and disgrace. But, alas! no investigation took place; the muleteer was not even examined, on whom the suspicion, even independent of

the merchant, rests so heavily ! Amongst the Jews only, investigations, searches, and imprisonments were incessantly carried on. They also disinterred several dead persons on the Jewish burial-ground, lately buried, to see whether the missing persons might not be amongst them, or if the dead had any marks of violence about them, which they might have received in the attempt of murdering the monk or his servant : for it must be observed, and for the future borne in mind, that the monk himself, although about sixty years old, was yet in full vigour, of a tall stature, and a hot temper, while his servant was notoriously robust, and more than of ordinary strength, as those testify who knew him. The poor Jews were, however, at last fixed upon as their murderers, who had no marks of violence at all about them. Sunday, February 9th, Salum, the barber, was also arrested like others ; but, upon the entreaties of his wife, was the same day again set at liberty. This barber, a Jew, is about twenty years old, married about half a year, and supported himself partly by his trade and partly by the alms occasionally given him by the more affluent Jews. He is very ignorant, and of rather low character. He is the same mentioned before, to whose shop door Padre Tomaso had fixed the notice of auction on the day of his disappearance.

Certain persons now came forward and raised doubts whether the paper, which was yet up at his shop-door, was the same which the monk had put up ; and they soon got witnesses to testify, that the wafers with which it was now stuck up were not of the same colour as on the first day. Monday, February 10th, the unhappy barber is arrested the second time, and confined for three days in the house of the French Consulate, the notorious Mohammed Telli having free access to him. The same Monday, Schereef Pasha sends for the chief rabbi, Yacoob Anthabi, and two other subordinate rabbies, Khakhams Sh'lomoh Arari and Khalphou Atia, and declares to them, that if they do not discover the murderers within twenty-four hours, they should all three be beheaded, and sends them home again. They immediately repair to the synagogue, assemble together men, women, and children, and in the most solemn manner, blowing the horn, &c., pronounce the severest excommunication they can, against every Jew who should know any thing of the murder of the monk or his servant, no matter by whom committed, and not come forward to give evidence. Upon this a young man, a Jew, Yitskhach Yavoh, comes to the rabbies, and declares that on the fifth of February, going after his trade as usual, of selling tumbaco, he saw Padre Tomaso and his servant at a certain spot, about half an hour's walk from the Jewish quarter, on the road to Palakhia, about half an hour before sun-set, and that he there had the following words with the servant of the monk. He said to him, " You have not bought any tumbaco of me for some time; buy some now." But the servant answered him, " I need none now, for I bought some to-day." (This evidence is in perfect accordance with that of the first-mentioned Farach Katash,

who is now in prison.) Yitskhack Yavoh is now sent to the French Consul, where he repeats what he deposed before the rabbies; and the French Consul sends him for trial to His Excellency Schereef Pasha. His Excellency becomes angry, and asks the unhappy man, "who dares to give evidence in favour of the Jews—who bribed you to give this false evidence?" The man vows that he says nothing but the truth; and, therefore, is laid down and flogged; and insisting on the truth of his declaration, the flogging continues, till he got upwards of 5000 lashes in succession. He is carried away lifeless, recovers for a while in the prison to which he was transported, but soon after DIES! The Jews had great difficulty in the ordinary purification of the dead which they undertook with him, previous to his burial, as the flesh fell entirely off from his bones!

In the meanwhile the barber is going through various examinations and cross examinations, but continues steadfast in one declaration, viz.:—that he did not at all see the monk put up the paper on his door; but stepping out of his shop, and seeing it up, asked some bystanders what paper it was, and who fixed it there? They answered him, it was a notice of an auction, put up just now by Padre Tomaso, who went further on. In the course of these examinations, the barber named six poor Jews, who had been in his shop during the day of the disappearance of the monk. Four of these, being in town, were immediately arrested, and imprisoned in the seraglio, and some of them subsequently tortured. The remaining two were in the surrounding villages, in their usual avocation, hawking about their humble stock of ware. After a day or two they return to Damascus, and are arrested and brought before the French Consul, who threatens them with immediate death if they did not confess. They as well however as the four, persist in their simple tale of innocence, and are sometime after liberated. They are yet in Damascus to tell their story. It is here to be observed, that these poor men, as well as the barber himself and several others of the poorer Jews, who are now at liberty again, were continually pressed and persuaded, by the faithful servant of the French Consulate, Mohammed Telli, to implicate others, especially the great, as the safest means of escaping those tortures with which he threatened them. He was heard to hold like language even in open court, to poor Jews, during the occasional short intervals of their severest tortures. The barber also declares, that on the ominous Wednesday, he saw Aslan Farchi, with his brother Meyer Farchi, two young men, sons of the most respectable Raphael Farchi, pass his shop, and stop before it to read the paper on his door. The French Consul immediately orders the two brothers to be arrested and brought before him. Aslan (in Hebrew called Yehudah), who is sometime after accused as one of the murderers of the monk's servant, wherefore his history ought to be borne in mind, is a young man of about twenty years old; still married, but living with his father. He is

weak and sickly in constitution, and the jest and joke of the Jews, on account of his notorious childish timidity, which he carries so far as actually to refuse sleeping with his wife alone in the room, and make some of the household always sleep in the same room. The French Consul first examines him by himself, and in the course of a long cross examination the following detailed account of his occupation is obtained. In the morning of the direful Wednesday he with his brother accompanied their father to the court of justice, called the "Makhkemay," of which Raphael Farchi was a member. They stayed there with their father till afternoon. They then, leaving their father in the court, went home. In doing so, they had to pass the barber's, and there they noticed the paper on the shop-door and stopped to read it, and went on. Coming home, Aslan had some angry words with his mother, upon which he left her room, and went into the room of a sister of his, living in the same house, who is a married woman, her husband, however, then being in Bagdad. This sister asked him to write some letters for her to her husband, which he does. By the time he finished them, his father came home, now being very near evening; and hearing he had some words with his mother, made him come in, and ask his mother's pardon, &c. Signor Isaac di Picciotto, whose name ought also to be borne in mind, a respectable Jew, son of the late Austrian Consul-General of Aleppo, and himself thus an Austrian subject, now a merchant resident in Damascus, then came in, asking for his wife, who he had heard was there. But not finding her there, and having promised to join a little evening party in the house of a Christian merchant (Georgius Maksood), he soon left again. The family then sat down to their meal, which lasted some little while; having after this talked over some common-place matter, the father (Raphael Farchi), as was his regular habit, himself locked the doors of the house, and they all soon went to bed (their prayers are here left unnoticed): The French Consul then removes Aslan, and orders before him his younger brother, Meyer Farchi, who is examined, and confirms his brother's declarations. The French Consul, then, sure that so detailed an account must be contradicted by some one or other if it were not true, orders the whole family of Raphael Farchi, or nearly so, to be brought before him. He examines every member of the same separately, and as no shadow of contradiction is detected, Aslan Farchi, as well as the whole family, is let go. This was Tuesday, February 11. The day after, February 12, one of the four persons imprisoned in the common goal, of whom the barber had said that they with the other two mentioned before were in his shop on the eventful Wednesday, was severely flogged to confess guilt. He persisted in his and his fellow-sufferer's first declaration, but confessed before the Pasha what the barber had confessed to the French Consul, that he also saw Aslan and Meyer Farchi pass, and reading the paper on the barber's door. Upon this the Pasha sends for the two brothers, goes through much the same process with the same result, and lets them all again go free. About this time it must have been

(for the date of this is not given in any of the documents in my possession, only the fact,) that some of the wealthy Jews of the town went to the French Consul, offering a reward of 50,000 piastres to any person whose evidence could lead to a discovery of the supposed murderers; and having, at the demand of the French Consul, given him a bond for the sum, and on the condition mentioned, the French Consul published the advertisement. The same day, Wednesday, February 12, the third of the barber's confinement at the French Consul's, notwithstanding all the threats, promises, and persuasions, and the evil suggestions of Mohammed Telli, to implicate the great, no clue having been obtained from the barber, he is, by the French Consul, given over to the Pasha for torture. His Excellency after having in vain repeated to him the promises of reward, and free pardon for any guilty part he might himself have taken in the murders, provided he betrayed his accomplices, which promises the French Consul had often pressed upon the poor man, ordered him first to be beaten in a most cruel manner; and this not availing, the brutal torture of a certain hellish machine is applied to him: this instrument has two screws, which are forced into the head, so that the eyes are pressed out of the sockets. The poor barber suffered this till his chin became quite white, while a convulsive trembling set every limb of his body in tremulous motion. He abides however in the assertion of entire ignorance as to the fate of the monk and his servant. He is now carried into the common prison, that abominable servant of cruelty, Mohammed Telli, becoming his nurse, and, as was heard by some of the then prisoners who are now free, upbraiding him for his folly in not implicating the great. Friday, February 14, the poor man is again brought forth, and under cruel threats commanded to confess. He cries and trembles in his already lacerated body, avowing his innocence as before, but in vain; he is the second time laid under the stick (rather curbage, as it is called), and the flogging continues for some time, till his excruciating pains not affording him relief by a timely death, as fared Yitskhack Yavoh, at last reduced him to say something for his release. He now declares that on Wednesday evening, Feb. 5, he saw the monk in company with several of the wealthiest and most respectable Jews, in the Jewish-street, near the house of David (in Arabic, Dah-ood) Arari; but that he did not know whence they came, or whither they went. The following are the men he mentions:—Yoseph Arari, an aged man eighty years of age; and three brothers nephews of the same—Aaron, aged fifty-five; Yitskhack, aged fifty; and David Arari, about forty; Yoseph Leniado, aged fifty; Moshey Saloniicky, aged fifty; and Moshey Abulafia, aged forty. The first five very weak and sickly persons; the two last middling; all of them merchants of great consideration and wealth. They all deny the barber's statement, and are prepared for torture.

But as fears were entertained that they could not stand any tortures on account of their constitutional weakness, a more lenient measure was resorted to. They were lodged each of them in a separate cell,

soldiers appointed to stand by them, and not allow them any other posture but standing upon their legs, without sleep, &c., for thirty-six hours. So says one of my documents, while another, furnished me by a different channel, which agrees with the former in every leading particular, says three days and three nights. I did not think it necessary to ask for the explanation of this apparent contradiction, as I did with reference to other details; but as it will be seen that this inhuman treatment was repeated by and by, it is possible that the first trial was three days and three nights, and the second thirty-six hours. For this conjecture I have ample ground.

On the same day were arrested the three rabbies also (mentioned before, under date Monday, February 10). The term of the thirty-six hours (or three days) expired; the seven merchants are brought forth, each separately, for trial. They all deny all knowledge of the monk's disappearance, some of them stating how they were variously employed on the evening of the mysterious Wednesday. Here is to be especially noticed Moshey Abulafia and Yoseph Leniado; for though no attention was paid to their references, the truth of their assertions incidentally appeared. The case of the latter deserves particular notice, well showing the spirit, nay, leading to the suspicion of the motive of the trial. (The cases of Farach Katash and Yitskhack Yavoh, in the past, and of a poor night-guard yet to come, lead to the same conjecture.) Yoseph Leniado declared that, February 1st, a daughter of his died, and that February 5th, was consequently the fifth day of his mourning; and it is known that the first seven days after the death of a near relation no Jew goes out of his house, not even to prayers; but, more than this, he declared that on the mentioned Wednesday, from an early part of the evening till eleven o'clock at night, there were with him, in his own house, two Christian merchants, one of Damascus, and the other of Khasbia, a town three days' journey from Damascus. The one of Damascus confirmed this declaration; and the family of Leniado immediately despatching a messenger to Khasbia for the other witness, the same sent in his declaration in writing, confirming Leniado's assertion. The Pasha, however, said he could not receive a written deposition; witnesses must appear in person.

The family despatched a second messenger, and then the merchant came in person; but, alas! this was not a trial to forward, but to mock at the ends of justice. Khasbia is three days' journey from Damascus; and before a person could go there and return twice, ample time was given to the judges to despatch a man likely to prove dangerous to their ends. After the last-mentioned examination of the seven merchants the barber is brought forth again, has entire impunity promised him for any guilt of his own, on the condition of a satisfactory confession, while Mohammed Telli continues to force his advice upon him. The barber first insists on his last deposition, but when he sees preparations making for his torture he offers to confess. He now declares, that in the evening of February 5th, the servant of David

Arari came to him ordering him to go to his master's house, in order to bleed him (D. Arari). When he came there he saw seven merchants, mentioned before, sitting round, and Father Tomaso lying bound in a corner. The seven then offered him twelve hundred piastres, if he would kill the monk. He refused, and went away. He was hardly gone, he afterwards added, when he was called back, and they promised him two hundred piastres to keep secret what he had seen. He went home, without yet knowing what became of the unhappy monk.

After this deposition, the barber is led back to his cell, and the seven merchants again brought forth for examination, but singly. They all alike declare their innocence, and now it is resolved to subject them to torture. David Arari is the first, but as he received the twentieth stroke, he begins to foam at his mouth, and falls into all the dreadful convulsions of a patient in what is called the "falling sickness." They are then obliged to desist, nor was it expected that the rest would bear the brutal experiment better. Upon this the French Consul, expressing his doubts, feigned or real, whether the first torture had been faithfully administered, whether the soldiers might not have been seduced to allow his victims to take rest, sleep, &c., or else, it was concluded, they would have confessed,—demanded a repetition of the same, and the seven merchants are again put on their legs, which would now scarcely support them, himself, by his underlings, and, it is said, some time personally, inspecting the due performance of their penance.

The second torturous confinement took place February 17th, and they arrest the same day sixty-three young children from four to eight years of age and put them in prison. These remain in prison twenty-eight days, being almost daily questioned and examined with threats and promises—asked whether they did not see their fathers, &c., kill Padre Tomaso, &c. The poor innocent children know of no guilt, and tell their little harmless tales. One of the dear little ones, however, is persuaded to answer a seductive question in the affirmative. He said his father killed the monk and then threw him into a certain pit in the court-yard of his schoolmaster.

There indeed was a certain subterraneous vault not in use, which had been covered a length of time, but into which the children used to look through little holes. The French Consul, with many more, then takes the child to the spot, the pit or vault is opened and searched, but nothing is found. While the seven are yet standing, the barber is again brought forward and threatened with immediate death, that is, by torture, if he did not confess all he knew. The poor fellow was now entirely unmanned, and ready to try as many confessions as they pleased, nor was he at a loss for a confidential teacher. He now says, that he indeed went to the house of David Arari, as he stated before, on February 5th, and in truth took himself part in the murder of the monk. David Arari began to cut his throat, but beginning to tremble, and dropping the large knife on the ground, he took it up, and com-

pleted the fatal deed. On further inquiry, he said he did not know why the murder was committed, and asked his fellow criminals therefore why it was done? But they answered him, they wanted the blood for certain religious purposes unknown to himself, and that they indeed collected the blood into a silver basin, from which it was poured out into a glass bottle. The Pasha then asked him what was done with the body? to which the barber answered, it was buried (*not cut up*) in the court-yard of David Arari. The Pasha, with a great concourse of people; then goes to the house of David Arari, taking the barber with him, who lay across an ass supported by persons on each side, as he was not yet able to sit or ride on an animal nor to walk. The stupified barber is then asked to point out the spot where the corpse was buried, and he fixes on a place in the yard which is beautifully laid out with various coloured marble.

It was evident that this spot could not have been so newly opened, and therefore the Pasha, apprehending the deception, grows angry, and threatens the barber with instant death if he deceived him, asking him sternly at the same time, "Do you mean to say that this place was opened and then newly thus laid out?" Upon which the barber, collecting himself, interrupted, "Oh, no, I am mistaken, it is there in that room," (one not quite finished, the house being new). The place he now pointed out is dug up, and so is a second and a third, the barber continuing to vary his local assertions; but no trace whatsoever is found. This disappointment excites great sensation in those who anticipated the doom of the poor Jews. Before they left the house, however, Morad Fattall, the servant of David Arari (of whom the barber had said that he came to call him on the fatal evening), is taken by the Pasha into a separate room and interrogated. But as the barber had not implicated him, and he himself asserting ignorance of crime, without leading by his own manner to any suspicion, he is let go again. The Pasha then privately examines a female slave of the same house, a Mohammedan, promising her the richest presents, and even marriage (probably concubinage), if she would confess. She however replies, that she knows of nothing, and adds, she is sure that no murder was committed in her master's house. The Pasha then drew his sword, threatening to cut her head off if she did not say the truth. She insisted, however, that what she said was truth; adding, "I am a Mussulman, and only the slave of these Jews; and if I knew anything against them I should not deny it."

The Pasha, with his people, then goes home. This took place February 23, by which time the seven merchants had been released from their torture, variously examined and interrogated, and are now simply confined, hopes even being entertained of their entire liberation, as the barber's deposition was falsified by fact—at least negatively. The next day, however, February 24, the French Consul arrests Morad Fattall; and after severe examination, in which nothing suspicious appears, discharges him. They then arrest the four Jewish slaughterers, the three grave-diggers, and two Jewish night-guards.

The streets of Damascus have all a gate at each end, which is closed at night, a porter standing by it, without whose knowledge no one can pass or repass it after night-fall. The two porters of the Jewish-street are arrested. Some of these are severely tortured, till one of the last-mentioned, a man of sixty, dies. This poor man was very important, in the case, as his station was just opposite the spot where soon after the bones are taken out, part of which are affirmed to be human, and to be those of Padre Tomaso. He died however by torture, in attestation of the truth of his deposition, that he saw none of the suspected pass or repass his gate, &c. During several days about this time many Jewish houses are searched; some are dug up in consequence, it is said, of the declarations of the sheikhs already mentioned, who pointed out many houses in succession where they affirmed Padre Tomaso would be found, dead or alive: nothing however is found. The barber now feigns to recollect the body was buried in the garden of Raphael Farchi, which is close by the house of David Arari. The Emir Ali, with a detachment of soldiers, followed by a great concourse of people, and accompanied by the barber, then repairs to the garden, half of which is dug up on various spots, and as nothing is found the people become so enraged at the barber, that they tear down branches from the trees, and begin to beat him. He is, however, safely lodged again in his prison cell. Wednesday 20, the French Consul asks the Pasha to allow him once more to take the barber into his house for private examination; but eliciting nothing satisfactory from him, sends him back in the evening. In the meantime the Pasha orders Morad Fattall again to be arrested, who is at once put under frightful tortures; and not confessing any guilt, is imprisoned for the night in the same cell with the barber. He is brought up the next day, but yet persisting in his former declarations, is returned to prison. After one day's more confinement, together with the barber, he is brought up again, and prepared for torture; he then offers to confess, and declares the same thing with the barber, and confesses himself also an accomplice; wherein, however, he contradicts the barber, who never owned the presence of this man. The barber is therefore brought up again (February 27, in the evening), is assured of perfect impunity, &c., and pressed to confess. Mohammed Telli must however not be forgotten, who continues to have free access to both these persons and their trials. He then declares that the servant was indeed very active in the murder like himself; and after alternately examining these two persons several times the same evening, they come at last to an agreement in the following depositions:—the barber and some of the seven merchants held the monk, while the servant cut his throat; the blood was carefully collected, which, upon inquiry, they were informed was wanting to be mixed up with the unleavened bread. They did not know before that such a practice obtained amongst the Jews. After the monk was quite dead, the two (barber and servant) cut up the body by limbs, and threw each part, one after another, into a large kind of mortar, and broke all the bones into small pieces. They then put the whole into a sack,

carried it to a certain spot, where they let down piece by piece through a hole into the public sewer, a current stream which runs under ground through the whole town, passing also the Jewish-street. The place which they thus pointed out is some distance from, and not in the same street with, the house of David Arari, the way from the one to the other leading through the gate, the night-guard of which was lately killed.

The next day, February 28, the water being cut off without the city, the French Consul with his followers, having the two unhappy wretches, barber and servant, carried before him on donkeys (neither of them could yet walk or support themselves alone on the animals) and accompanied by a detachment of soldiers and large numbers of the enraged populace, repairs to the place which is now opened, and certain persons are ordered to go down and search in the mud in the bottom of the channel. It now happens that some water appears in the channel; and the French Consul insists on it that this water came from a certain house near by, belonging to a Jewish family of Prussian subjects. Whether this conjecture be true or false, I have not inquired; however, the French Consul rushes into the house with a curbage, and flogs a young woman in it, demanding their design in troubling the bottom of the channel, from which he infers certain guilt. The name of this family is Romano. I have it on good authority, that the Prussian Consul lodged a formal complaint at the proper quarter against the French Consul for this outrage. The young woman is a sister of the master of the house, and consequently also a Prussian subject. However, the persons in the channel now threw up a number of bones, without either flesh, or skin, or hair, &c., and a piece of shapeless rag of thick cloth, such as the tarbooshes are made of, but which appears to be black, though parts are red. The barber, who used to shave the monk, affirms the latter to be part of the cap worn by the monk; and the bones are considered to be partly human and partly animal. They are assorted by some of their doctors (rather quacks), and those considered human are buried with riotous pomp, and registered as bones of Padre Tomaso. All the bones put together did not amount to above what would constitute the third or fourth part of a human frame. It is quite impossible to describe adequately the uproarious state which Damascus is now in: it was bad enough for the last three weeks, but now the ignorant population are tossed sky-high by the unrestrained and ungovernable tempest of their vilest passion, they cease to be human beings, and resemble more the wild beasts of the forest. The day before these bones were found, a certain Arab Christian, Shiblee (Seibly) Ayoob, arrives from Sidon (Sida); whether of his own accord, or sent for, I know not—the latter is more probable—at any rate he is allowed to take part in the proceedings. This man was some years ago in the employ of Government at Damascus. He was there enriching himself by the spoil and extortions of the Jews, till the distinguished Israelite, Maalem Raphael Farchi, brought a suit against him: Shiblee was found guilty, obliged to restore

various sums of money to Jews, and condemned to eighteen months' imprisonment. This, of course, does not gain his affections for the Jews. The very day of his arrival he goes into the Jewish quarter, and vents his revengeful fury against the poor Israelites. He then, amongst other things, cries out, "To-morrow I will here dig up the remains of Padre Tomaso!" He happened to threaten this just near the spot where the bones were now found, pointing with his finger to the very spot. Whether from this, or from other circumstances, or all put together, a rumour is prevalent that the bones found were deposited there by the enemies of the Jews, which could now easily be done, as the night-guard, which formerly stood on his watch just opposite was now removed, (by death, under torture, as stated above,) and no second person could be procured for so dangerous a post. At this time, more than ever, the vilest persons pressed into Jewish houses and extorted money, sometimes large sums—sometimes of the poorest so little as twenty piastres; and where there was no money they took effects.

The following extraordinary rumour prevails, though not amongst the enemies of this defenceless people:—There was a certain native Christian, Seyd Navu, who violently took away from a poor Jew (Algérine) a sack of flour. The poor Jew, who used to deal in this article, and had already been robbed of everything else he had, in a kind of despair went to the Pasha and complained. Seyd Navu is put in prison; the next day, however, he is liberated again, without trial and without restitution. This is a well known fact. But it is confidently asserted, that while the man was yet in prison both his mother and his wife ran up and down in the Christian street, calling out, "If Seyd Navu be touched, or if you don't interest yourself for his immediate liberation, we shall bring misfortune upon you all; we shall discover the whole plot, and show where Padre Tomaso is!" and that the French Consul on hearing this went to the Pasha, and demanded the liberation of Seyd Navu; the women never being questioned what they meant by their threats.

I may also notice that after the death of Yitskhack Yavoh, some Jews went to the place where he had said he saw the monk and his servant near sun-set. They found there several persons, Christians and Mohammedans, who confirmed the deposition of the deceased. They then went home, with the intention of having these persons called before the Pasha. Other Jews, however, thought, that these persons ought first to be asked whether they would come forward to give evidence; as they feared, in case these persons should upon trial deny the fact, their case would only be worse. These Jews, therefore, went the next day again to the same persons, asking them whether they would come forward and declare before the Pasha, that they had seen Padre Tomaso, February 5, in the evening. Upon this, some denied the fact altogether, while the others said, "No, no; we have seen them; but if we be called before the Pasha, we shall say, we have not. Farach Katash is imprisoned, and Yavoh is dead,

because they said, they saw the monk, and we shall not endanger our lives for your sakes." Thus the poor Jews, with a heavy heart, went home again.

But, without entering into further like details, it is enough to observe, that whatever probability there may otherwise exist that Padre Tomaso and his servant be dead, for anything that has hitherto appeared in the course of all the investigations they may both be alive yet. However it is now taken for granted that the bones found were (in part) human—that they, as well as the rag of a cap, belonged to Padre Tomaso, and that the Jews killed him. What is worthy of remark is, that the French Consul now makes the Jews pay the 50,000 piastres, promised by them as a reward to any person whose information could lead to a discovery of the supposed murderers.

Friday night (February 28), a process of torture is resorted to that has certainly never been surpassed for enormity. Yitskhack Arari is the first; his various tortures continue for three hours. But as far as he could yet speak, he asserts his innocence. The barber is then brought up and made to repeat his last deposition in his presence; and Yitskhack Arari being questioned, now assented to the barber's confession, and they are now both confined in the same cell. Saturday, February 29, the remaining six are brought up, one by one, in the presence of Yitskhack Arari. It is too awful to describe the tortures applied to them. David Arari and Mosheh Abulafia are reduced to assent to the depositions of Yitskhack Arari and the barber. The other four, two of whom soon die, never to the end allow the truth of these cowardly depositions. Now inquiry is made for the blood. David and Yitskhack Arari say, that Mosheh Abulafia had taken possession of it. Mosheh Abulafia denies this, and is subjected to torture. He then says, he had it indeed, but delivered it up to Mosheh Salonicly (one of the seven). Salonicly, however, bears every torture, and insists on his entire innocence and ignorance of all blood. Sunday, March 1, the two brothers, David and Yitskhack Arari, are again brought up for further trial, when they again deny their last day's confession of guilt, which, they say, was extorted from them by torture, and made in the hope of a speedy execution, &c. The remaining five are now also brought up. Yitskhack and David Arari are again reduced by extreme suffering to their former confessions. Mosheh Abulafia is now tortured to give up the blood; he then says, I have secreted it at home in my house. The French Consul (always alive to cruelty) then accompanies Mosheh Abulafia to the house, followed as usual, by large crowds, and Mosheh Abulafia is now to give up what he possessed. He unlocks a cupboard and feigns to examine it; and then asks his wife, who was in despair all this while to see her husband so lacerated, and apparently quite beside himself, "What have you done with the blood?" The poor woman as in a fit of frenzy, cried out, "What blood had you!" He then answered, "I

have blood; only give me a knife, and then you can take the blood; and say, This is it." When the French Consul heard this, he, like a madman, began to beat both Abulafia and his wife. He then laid a rope around his neck, threatening to strangle him; and in the attempt to pull the rope, he laid his poor victim prostrate at his feet. Not satisfied with this, he dragged him about in the courtyard by the rope around his neck! The French Consul then ordered both Mosheh Abulafia and his wife to be conducted to the court (of the Pasha). Now it is that Mosheh Abulafia offers to embrace Mohammedanism; he is received, and assumes the name of Mohammed Effendi. He is now again interrogated, and says, he gave the blood to Rabbi Yacob Anthabi. (This is the fourth variation.) This enfeebled old man endures an ordeal of torture, that a person should almost be inclined to think he must have been strengthened by supernatural powers, but denies all guilt both of himself and the rest. It is now late at night, and the legalized assassins resign themselves to sweet rest—leaving their mangled victims to pour out their souls in prison—to be prepared for the feast next day (March 2d). A desperate attempt is made to bring the four that remained hitherto immovable in the assertion of their innocence, to a confession of guilt; the attempt proves fruitless, but the old man of eighty years of age, Yoseph Arari, and Yoseph Leniado (who had two witnesses to prove his innocence), die in consequence of their tortures. Here is to be noticed, that when the seven as also the rabbies, were this day brought before the Pasha, His Excellency commenced by exhorting them to confess the truth, which is all, he said, he wished to know. Upon this, the two Araris that had before criminated themselves, said, "The truth is, that we know of no murder; but if you will torture us again, we shall make our former deposition." They, like the rest, are again tortured, and again confessed themselves guilty. The apostate, Mosheh Abulafia, now, Mohammed Effendi, abode by his last deposition.

I here pass over some absurd attempts of this coward to prove from the Talmud, &c., that the Jews are required to make use of human blood; viz., he asserted that those blanks in the Talmud, which every rabbinical scholar knows formerly contained allusions to our Lord, (some even very good ones, others very doubtful, what person was intended, &c., which passages, however, are to be had separately—though the excommunication forbade the printing of every allusion to our Lord and his religion, whether the allusion be good or bad) referred to passages, now not printed, but still acted upon, containing the bloody injunctions on which he and his followers had acted. Rabbi Yacob Anthabi, however, explained the matter, denying the assertion. Upon this, a certain Frenchman, called in the Italian document from which I quote this, "Il Lazarista Francese, P. Fusté," who had long fatigued himself in searching in those books which the convents so readily afforded him for this purpose in order to find something against the Jews, produced some garbled quotations (I believe four

in number), from what my Italian document calls "La prompta Biblioteca di Lucio Ferrario, tom. iii. page 297, ed. di Bologna."* These quotations, however, do not any ways speak of blood. The monks have been very industrious in distributing these quotations in Arabic throughout the country, accompanied with the most malignant calumnies and misrepresentations of the affair at Damascus. I found some of these extracts in Arabic in Tyre (Sour). In Beyrouth there is scarcely a person without them; and in Alexandria, I find them equally common in the Italian language.

Before I quit Padre Tomaso, I would notice that upon my arrival at Damascus, March 30, and after having had some information on the subject, I challenged some to produce one well-founded suspicion against the Jews, to show any cause why the Jews were at all arrested, which they could not. At the same time, I strongly protested against the calumny, that the Jews use human blood, and was able to refute certain foolish allegations, such as that the Jews dip a kerchief in Christian blood, dry it, and burn it to ashes; and that the day after a Jewish couple is married, these ashes are strewed on a hard-boiled egg, which is thus eaten by the young couple. This, I am grieved to say, gave rise to new tortures, and new investigations of the murder of the monk, which for the last month had been considered as settled.

It was absurd to conjecture, as some gentlemen gratuitously did, that the Jews elsewhere may not do it, and that those of Damascus may form a fanatical sect by themselves: or that though the murders might not have been committed for the sake of blood, the Jews might still be guilty—for all the confessions extorted rested exclusively on the assertion, which was attempted to be proved by the apostate Abulafia, *alias* Mohammed Effendi, that the Jews, as a religious body, make use of human blood. Some of the seven yet alive were then anew put to torture to give up the watch, cross, &c., which Padre Tomaso had about him. But who could give up what he never possessed? Not a rag could be found, though the poor Jews would have given their own watches and clothes, if they could have been received as those of the monk.

The last tortures that took place were on the body of Rabbi Yacob Anthabi, who was requested to give the Pasha a declaration in writing that the Jews require human blood. But the old man would rather die than give such a false declaration. This last case of torture took place after I had left Damascus. I was informed of it by letter while at Beyrouth.

Now we must return to the beginning of March, when the case of the monk, being set aside as fully ripe, the servant of the same was now for the first time thought of and demanded of the Jews. Here, however, is to be observed that, in consequence of the arrest and imprisonment of the distinguished Raphael Farchi, and another highly respectable and wealthy Israelite, Nathan Stambuli (on neither of whom the least suspicion had been cast by any), which took place

* These quotations will be found in the "Jewish Intelligence" for July, page 179.

February 21st, several of the remaining Jews of wealth fled or hid themselves, concluding, as they all now did, that the investigation for murder was a mere false pretence, for some purpose or other, for seizing the persons of Jews of consideration and riches. Signor Isaac di Picciotto remained, because he was an Austrian subject, and had therefore nothing to fear.

The first person applied to was an old confessor, Morad Fattal, the servant of David Arari, and he had a confession ready at hand (but strange never made it till now, owing no doubt to his teachers). He declared, that after the monk had been murdered, and his minced corpse deposited in the public sewer, his master sent him to Morad Farchi (the richest Jew in Damascus, whose wealth is said to be enormous), to tell him that the monk was now dead, and that they (Morad Farchi and others), must now somehow or other get rid of the monk's servant.

This message, he said, he delivered to Morad Farchi in the presence of Signor Isaac di Picciotto. The next morning he said, Morad Farchi and Picciotto, together with Aaron Stambuli, Meyer Farchi, and *Aslan Farchi*, came to his master's house, and said to his master, in the servant's hearing, "We have last night killed the monk's servant as you sent us word in the house of Meyer Farchi." This confession, however, was thought unsatisfactory. With regard to the murder of the monk, it was taken for granted that there is some mystery in the number seven, and that no murder could be committed by fewer Jews for religious purposes. In the present case, however, five only were mentioned. Again, the persecutors of the poor Jews were hard pressed to account for it, how an injunction could be a secret and yet so generally known amongst the Jews as the alleged murderers would imply; for, there are indeed four acknowledged rabbies (the three above named, and Rabbi Ihaimon Tova, a native of Gibraltar), who have endured great tortures, and are in prison to this day, but they were not implicated in the murder, though, of course, they ought to have been privy to what was done. A secret injunction of the Jewish law must be confided chiefly to the rabbies, and, therefore, it was maliciously represented that three out of the seven implicated in the murder of the monk were rabbies, and it was inferred that the law required three rabbies and four laymen. It is however false that any one, either of the first or the last (not yet complete) seven accused is a rabbi. Not one of them supported the character; all are laymen, all merchants, and men of great wealth.

There was a third deficiency in the declaration of Morad Fattal. He did not see the murder committed with his own eyes. Several days passed away, when he gave the following much better finished evidence. He said, he knew that the murder was to be committed (the sacrifice slain) in the house of Meyer Farchi: and out of pure curiosity went there to see the ceremony performed. There he found the already mentioned five merchants, as also Yoseph Farchi and Moshéh Abulafia. These murdered the monk's servant in his presence; he

also assisting in it. The blood, he said, was collected as in the previous murder, and Mosheh Abulafia took possession of it. The body was served as that of the monk, and sunk into a branch of the same underground channel as before, at some distance. Of the seven however now accused, only Picciotto is to be had, and is immediately arrested by the Pasha. This arrest takes place as early as March 6. Picciotto, however, being an Austrian subject, the Austrian Consul of Damascus, Signor Merlato, is applied to, and cannot do otherwise than demand his subject. The French Consul protests against the Austrian Consul's attempt to take Picciotto out of the hands of the Pasha, who had hitherto killed only four Jews, and crippled a dozen or two by brutal tortures. The Austrian Consul, who hitherto stood entirely aloof, and knew nothing but what report brought him, was now absolutely compelled to demand his subject; and with him, as a matter of course, the grounds of accusation against him; and what were they? The deposition of Morad Fattal! That cannot pass a European court. It was therefore certain, that if Picciotto be judged on European principles, disgrace and infamy must cover the heads of the persecutors, and every man of human feeling must rejoice that the Austrian Consul could not help himself. He now asks the French Consul why Isaac di Picciotto should be arrested? The French Consul refers him to the Pasha. The Pasha has no European charge against Picciotto; now the Austrian Consul makes inquiry upon inquiry, and finds that most of the reports which he had formerly received as true, and led him to suspect the Jews—always however disapproving of the torture, &c.—were false inventions. And this is enough to make a man like Signor Merlato, of very strong religious impressions, and impressed with a deep sense of justice, the defender of the innocent and oppressed. As he could not be dissuaded from his duty, the report was now spread that he was bribed by the Jews. It is not necessary to answer this calumny: it is enough to say, that whether he be bribed or not, it is not on his evidence that anything rests, but on facts over which Signor Merlato has no control. The reason, however, why Isaac Picciotto is arrested is alleged to be that he long ago forbade Mohammed Telli, a servant of the French Consulate, to enter his house; for this Telli had a strong hatred against him, and now is the time for revenge. Before the Austrian Consul demands Isaac Picciotto, the latter is examined by the Pasha, and declares, that the evening of February 5 (of the supposed murders) he spent in a pretty large company till past midnight, and neither was, nor could have been, either in the house of Morad, or of Meyer Farchi; and that the next morning, in consequence of the late hours of the previous night, he rose very late; and before he was dressed, a gentleman came to him, with whom he went out and thus spent his time till noon with persons whom he names, and therefore was not, and could not have been, in the house of David Arari in the morning, as Morad Fattal had declared. I will now leave Isaac di Picciotto, and here add what belongs to a later period. The witnesses to whom he referred were examined in the

English Consulate at Damascus, and in the Austrian Consulate at Beyrouth, as the witnesses referred to belonged to those two Consuls, while a third party of witnesses were in connexion with the Austrian Consulate, Damascus. One of these three parties would have been sufficient; but the one examined in the English Consulate, Damascus, is of peculiar interest. Georgius Maksood is a native Christian merchant of Damascus; he is said to be an enemy of the Jews, and to have furnished Beyrouth with false reports, not only before but also after he had given his conclusive evidence in favour of Picciotto, and to have represented all the Jews charged, Picciotto not excepted, as guilty of the supposed murder. Had he been alone with Isaac Picciotto on the fatal evening of the murder, there can be no doubt he would have denied it; but there were in all about twelve persons in the party, with whom Isaac Picciotto was in company from an early part of the evening till past midnight of February 5, and therefore there was no use denying the fact. The reason he was examined in the English Consulate is his being in the service of the Hon. East India Company, and therefore under English protection. I cannot pass over in silence a curious altercation which took place between this honourable Israelite and the French Consul in open court on March 19. The French Consul went to court in order to be present when Picciotto was, of his own accord, and with the consent of his Consul, confronted with the servant of David Arari. The French Consul, seeing the case turning against his plans, picked up a quarrel with the accused, and called him, (in spite of the numerous witnesses of his innocence,) "Assassin;" Picciotto, however, retorted the charge; and here followed a curious scene.

The indefatigable French Consul, with his faithful spies, then succeeds in detecting Aslan Farchi, who had hid himself in his uncle's house. Reference must be made now to what is said of this Aslan Farchi before.

But now mark a process. He is arrested and imprisoned in the house of the distinguished Mohammed Telli, having been there long enough to learn a good confession; but, proving rather a dull pupil, the French Consul takes him into his own house, where he remains for several days, but no confession yet. He is then delivered over for torture to the Pasha. Being, however, evening, he is for the night put into the same cell with Morad Fattall, the servant of David Arari, the accuser of poor Aslan. The next morning he is brought before the Pasha, before whom he yet denies all knowledge of murder, &c. The Pasha then orders him to be beaten for four hours in succession. Poor Aslan begins to tremble—the Pasha repeats his furious threat, but adds, that, if he would confess, no harm should be done him; and so saying, orders a "bugurdie Aman" (a safe conduct) to be written for him. His Excellency then takes this paper in the one hand, and the curbage in the other, and sternly addressing the half dead Aslan, bids him choose either death and torture, or the written acquittal, on condition of confession. As might be expected from a character like

Aslan, he chose the paper, and made the same deposition with Morad Fattall. But although in the course of his drilling he learned the principal movements, the more artificial manœuvres were entirely neglected; for the Pasha now takes both the servant and Aslan into the house of Meyer Farchi, where the murder of the monk's servant is said to have been committed; and now, in the presence of many persons, the two are examined separately. The servant, Morad, first points out the spots where the head and where the feet of the supposed murdered person lay; who stood to his right, who to his left, while he was being murdered, &c. This is written down; but Aslan now contradicts his fellow confessor in every detail. Whether this arose from mere forgetfulness, I do not know; but here it is very provoking to observe, that as the scribe was going to write down the declarations of Aslan in the same manner he took down those of Morad, the Pasha stopped him, saying, "We need not write down this nonsense; we have evidence enough."

The remaining five who are accused cannot be found. And now the Pasha advertises 5,000 piastres reward to be given to any person who can give any information about them. A sickly young man, the son of the accused Meyer Farchi, who was hid in the house of a Mussulman washerwoman, is then arrested, to say where his father is; he declares ignorance; he is put under the curbage; and, after having received twenty or thirty lashes, the poor young man, while he again declares his innocence and ignorance, says, perhaps if his mother was sent for she might be able to give them the desired information. The unhappy woman is sent for; and as she would not betray her husband, her son is again put under the curbage, in her presence. She suffers him to receive three hundred lashes; but now the maternal feelings at last prevail over the conjugal, and she betrays her husband. He is immediately brought, and the Pasha begins the examination jocosely, by asking the unhappy man how many pits full of gold he had, &c. &c. He soon, however, grew more serious, and demands confessions of guilt. Meyer Farchi, as a man fully resolved upon his course, then says to the Pasha, If your Excellency's object is only to know the truth, then I tell your Excellency that neither I nor my fellow accused know anything of murder: if the object, however, be simply to force us to confessions, then your Excellency only need to tell me what confession will suffice, and I am ready to make it without torture, &c. He is then imprisoned; but—strange justice—he is made to pay the 5,000 piastres for his discovery. The remaining four remain undiscovered.

I have yet to mention an important point belonging to a previous stage of the proceedings. March 7th, the French Consul, with his party, goes to the spot indicated by Morad Fattall, where the dissected body of the monk's servant is said to have been deposited. It is in the same channel though a different branch. The place is opened, and now are found bones again! instead of a rag, however, as part of a cap, is found a formless membrane, and also part of a shoe which

is (thirty-two days after the supposed murder, and having lain in the mud all this while, accordingly), recognised by his brother as part of a shoe worn by the monk's servant. But how great was the consternation of the French Consul, when Dr. Lograsso, the only man in Damascus, it appears, who knows anything of medicine or anatomy, declared all the bones found now to be indisputably one and all animal bones.

Having mentioned some of the persons who assisted in the horrible scenes just hastily concluded, such as Seibly Ayoob, Mohammed Telli, the Lazarist P. Fusté, I would also mention the rest, such as:—

First,—Monsieur Beaudin, Ex-Consular Agent, and now Cancelliere in the French Consulate, who superintended most of the tortures inflicted on the poor Jews.

Secondly,—Dr. Massari, private physician to His Excellency Schereef Pasha, who spared no trouble as a most zealous assistant, especially in exhorting his master to act on the views of the French Consulate and Monsieur Beaudin, his friend and commercial partner.

Thirdly,—Francesco Solina, a quack-doctor from Aleppo, who served, as occasion required, as dragoman, prompter, and spy, and sold at a high price his protection to the poor terrified Jews.

The tortures employed were—first, flogging; secondly, soaking persons in large tanks of cold water in their clothes; thirdly, the head machine, by which the eyes are pressed out of their sockets; fourthly, tying up certain parts of the body, and ordering soldiers to twist them in such a manner that the poor sufferers grew almost mad from pain; fifthly, standing upright for three days without being allowed any other posture, nor even to lean against the wall, and when they would fall down being aroused up by the bystanding sentinels with their bayonets; sixthly, being dragged about in a large court by their ears till the blood gushed out; seventhly, having thorns driven in between the nails and the flesh of their fingers and toes; eighthly, having fire set to their beards till their faces are singed; ninthly, having candles held under their noses so that the flame arises up into the nostrils. This last brutality was one night carried on with such pitiless perseverance that the wax dropped upon the poor sufferers' breasts. It was in the night and the Pasha being present could no longer endure the sight. He then went away but put no stop to it.

I must not omit to pay my tribute of praise to the constancy of the poor Mohammedan female slave of David Arari. I mentioned above the temptations and threats held out to her in vain. She was subsequently arrested, and when I left Damascus she had already been forty days in prison. She was examined almost daily, and mostly also tortured, but nevertheless she remains firm as a rock in the assertion of her master's innocence. About seventy Jews (besides the sixty-three children), had been arrested, and most of them tortured. By the time I left Damascus they were all free again except about sixteen.

ALEXANDRIA, MAY 19, 1840.—Through the kindness of Colonel Hodges, H. B. M. Consul-General here, I am enabled to forward to London a copy of an abridged narrative of the proceedings at Damascus. The narrative in my own hand-writing I have left in the hands of Colonel Hodges. From this narrative some idea may be formed of the state in which the Jews at Damascus were. I urged them to send a deputation with a petition to Mehemet Ali; but they informed me, that since the commencement of the proceedings they were not allowed to go out of the gates of the city, and they did not even venture to write one line to any person, either on the subject of their direful persecution, or any other, for fear of attracting suspicion. Tortures were at that time still carried on with unremitting severity. They intreated me, however, to present their case to the Viceroy of Egypt, and be the bearer of a petition from them, as also to move the Consul-General at Alexandria to espouse their cause. In Damascus I could do nothing directly, although, while at Beyrouth, I received a letter from the Austrian Consul of Damascus, assuring me that my presence there had been of the utmost service.

Here at Alexandria I found the most favourable reception at the hands of the British, Austrian, and Prussian Consuls-General. The Russian was equally favourable to my object, and all alike ready to do something in the case. I had not the pleasure of a personal interview with the last, as he lives at present out of town, and comes in only on business, when he only calls on his colleagues and the Pasha. I waited also on M. Cochelet, the French Consul-General, who however declined taking part in my proceedings, as he said my object tacitly charged his Consul at Damascus with cruelty, &c.

On the 16th inst. Colonel Hodges had the goodness to present me to H. H. the Viceroy of Egypt, on which occasion I presented a petition from the Jews of Damascus, accompanied by a private letter, and another petition from myself. His Highness received me most kindly, and assured us that he is perfectly ready, on his part, to forward the ends of justice. He declared himself prepared to consent to a re-investigation of all the past proceedings, and allow the Jews to depose a fit person to plead their cause; and this is all that is required.

In the mean time His Highness had already given orders to the Pasha of Damascus to desist from tortures, and suspend all harsh proceedings for the present. I must also observe, that at the very commencement of the proceedings, the Pasha of Damascus, Shereef Pasha, informed the Viceroy of what was going on, and his Highness immediately commanded that Shereef Pasha should minutely investigate the matter (in the usual way, by torture), but leave it to himself (Mehemet Ali) to give sentence in the case.

G. W. P.



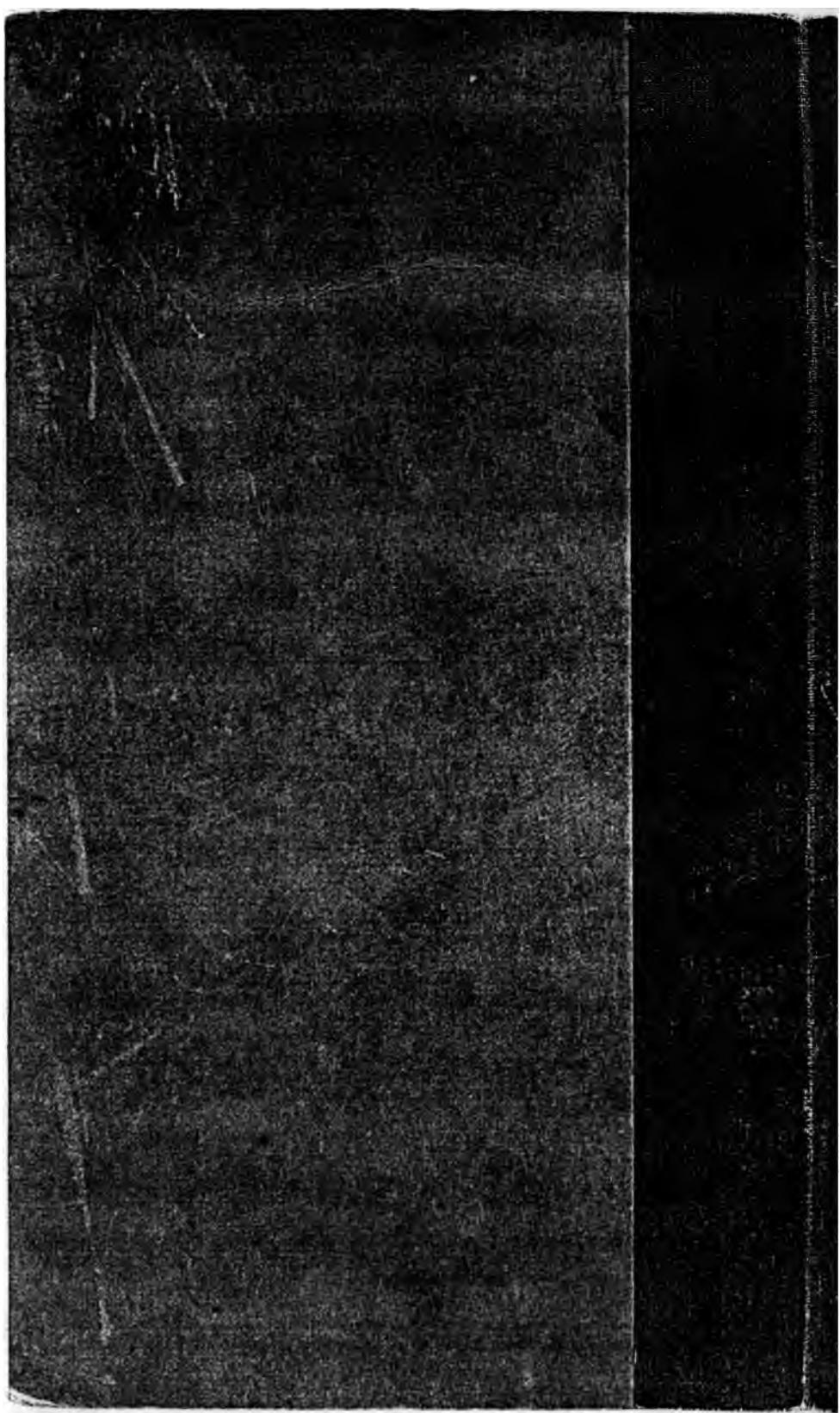
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